2: Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

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The hearth or stove was the focal point of the barely furnished living room. When winter came the small fires burned steadily, but slowly as though undernourished. For fuel, people in Dragalevtsy used small branches brought from the village forest up on the mountainside, though a few bought coal from the mine at Pernik. No longer did they burn cow dung. Older people of the family felt that fire was sacred because it could bring on great disasters; therefore, it should not be treated lightly. The aged would never think of spitting in the fire, and gravely deplored this disrespect of the young. This attitude is perhaps an ancient survival of the days when the Bulgarians were sunworshipers.

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The walls of the homes were pierced by comparatively few windows, which were small and were kept tightly shut during the winter to keep out the "dangerous" night air. The rest of the wall space was brightened somewhat by gaudy calendars decidedly patriotic in theme. The iron bedsteads or the heavy wooden beds which lined the walls contrasted strikingly with some homemade cradle or trundle bed reserved for the succession of young. A kneading trough stood near the door, usually covered to serve as a table. The only other table was a low circular *sofra* around which people ate seated on three-legged stools. I once asked a peasant:

"Why do all of your little stools have three legs instead of four?"

"Far back in the past people used such stools and so we use them also. And I guess they are easier to be made and also are cheaper; furthermore, some people think that they keep a better balance since on a three-legged stool there is one less leg to wear down and become uneven than would be the case with a four-legged stool."

I have not been able to discover any flaw in this example of peasant logic. The same woman once explained to me why the people use the *sofra,* which is two feet high:

"This height was chosen through the ages because if it were lower, people would have to sit on the dirty floor. If it were the height of a regular table such as people have in the taverns, the three-legged stools would be too short. Therefore, the height of our table and the height of our stools are intimately connected."

2:Sanders E-5 (no date) 1949 EE1 Bulgaria EE1

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No home was really furnished until it had a small wooden iconostas which contained an icon, a picture of the Virgin or a saint. The iconostas was usually placed in the east or southeast corner of the room. In case some disaster befell the family, they found out to which saint the unlucky day belonged, and got a picture of him for their iconostas. Thereafter, on his name day they did no work and used holy water in the house. In the *kandilo,* the small lamp before the icon, they burned olive oil during church time and on the eve of holidays. In case the family had used holy water at home in the hope of curing some sick person, the flowers with which the water had been sprinkled were placed on the household shrine.

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Usually there were a number of small implements or articles scattered about the room. A two-edged axe might be leaning against the door frame, and old clothes or bed clothes hanging from a long thick pole in a corner. I often saw in common use small baskets obtained from the gypsies. For pay, the gypsies asked the purchaser to fill the basket with beans or wheat, which they retained. The peasants themselves, especially the shepherds and goatherds with much leisure on their hands, made the very large baskets or hampers used for carrying hay or straw. These baskets stood in the entryway or hung under the eaves.

312
Only a few of the Dragalevtsy homes had a washstand, but even for these the water had to be carried from the nearest fountain. Over and over again the peasant women would say:

"We would like to have running water in our houses because it would help us a lot and make our life a little easier. But we don't have the money, and all this needs much money for installing a water system in the house, and also we would have to pay quite a high tax to the Obshtina. Anyway, the fountains in the village are sufficient and it doesn't take us much time to go and get water."

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The water was carried from the fountains either in clay vessels called *stomni* or in the more modern large copper vessels called *mentsi.* The long sticks on the ends of which the water vessels were suspended were called *kobilitsi.* The water from the fountains was used only for preparing food and drinking, and the water for the animals came from the little brooks in the street. Maintaining personal cleanliness was

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs
Bulgaria EE1
Contemporary Macedonians EF8

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Fire making in Bulgaria and Macedonia
(From drawings by V. Titelbach)

[Facing page 144]

G
B
342 of Zeravna (Plate XV 4, 5) one end of the portico is arranged as a
171 balcony (kioschki) slightly projecting and giving a view on the road, with its floor higher by 50-70 cm. from that of the rest of the portico, exactly as in the case of the sofas in the rich Greek houses of Northern Greece (1).

According to the above survey and after the mere examination of plates XIII-XV of the appendix, it is proved, I think, that, if we except the zadrouga-systems 6-8 pl. XIII, the general disposition of space both in one-storied and two-storied Bulgarian houses does not differ from that of the Greek house and especially the North Greek one; it also displays the same consistency and the same evolution from simpler to more complex forms. Exactly as in the external shape and the entire arrangement, the internal arrangement of the space in the Bulgarian house does not differ from the Greek and especially
B
[354 the Northern Greek house. The hearth, in the Bulgarian house, is
352] built in the middle of one of the walls or in one corner of the main room with a chimney that semi-circularly protrudes over it. We also find there our well known shelves high on the walls of the room, wall cupboards (doulapze), little opening (juklouk) and large wooden cupboards (moussandri) on both sides of the hearth; the sofas (menderia) also here extend along the walls and are covered with manifold patterns, rugs and cushions.

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[352 Facing the hearth there is the pitcher-stand and next to it, in the
252] wall, the cutlery cup-board. Bread is baked in a clay tray down in the hearth, just as in the houses of Agrafa in Thessaly. A low round table is used for eating, exactly as in the Greek rural houses in older times (2).

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192 C. Jirecek, when describing the interior of the Bulgarian rural
342 house towards the end of the 19th century, also mentions some articles whose names originate from the Greek language: chromel (χειρόμυλος) = a hand-mill for wheat or salt; stomna or stovna (στάμνα) = water pitcher with narrow neck; charkomka (χάλκωμα) = brass-utensil; paploma (παπλώμα) = bed-cover; şakul (σακκοῦλι) = bag; ikona (εἰκόνα) = an ikon placed in the corner of the room (3).

B
[192] 1) See **G. Megas** Θεσσαλ. Οἰκήσεις, pp. 86, 93, 97, 99.

2) According to Jirecek's note where he describes the Bulgarian urban house «Bulgars use only foreign words for the table. These are the Greek «trapeza», the Rumanian «massa» and the Turkish «sofra».

3) **C. Jirecek,** op. cit. p. 158, K. Myrtilos Apostolides in Ἀρχεῖον Θρᾳκικοῦ Θησαυροῦ vol. 8 p. 102 mentions many names of everyday objects which are orig-